1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34
[p.174]

868 10 they may guide the plow and do other field work, for short times. By as early an age as
857 15, boys may be working for wages. When a boy begins to accompany his father and to aid in his work, he no longer plays with girls. There seems no rule about this, but about this time, when a boy is not working, he goes into the streets and plays with other boys of his own age, while the girl no longer plays outside but always stays near her mother unless sent on an errand. On rare occasions, if a child is
[861] disobedient, he may be struck once or twice with a rope or switch.

At a little more than 6 or 7 a girl may be carrying about a younger child and caring for it much of the time. Soon after this she begins to grind on the metate, not as a help, but simply to learn how. The mother also gets a small water jar, and at an early age the girl accompanies her mother to get water. Girls observe the mother in the kitchen and gradually begin to take part in the activities. By the age of 8 a girl may be going alone to the mill with maize. If disobedient, girls may be punished in the same way as boys. In general, it is the opinion in Cherán, and this was borne out by all observations, there is very little disobedience or
[593] punishment at this time and the relations between father and son and mother and daughter are close and affectionate once the child begins active participation in the adult activities. The period of conflict, then, seems a rather limited one, between the time when a child is no longer carried about and the time when it begins to participate in the adult life. These remarks again are based on very inadequate data and observation.

Some time between the ages of 6 and 10,
852 usually toward the upper limits of the age
869 period, the child is usually confirmed. There is very little ceremony involved, but when a
608 visit from the Bishop is expected there will be a period of some weeks beforehand when children will be instructed and adults will confess so they may receive communion. For the event a new pair of godparents is sought. These godparents in theory assume the same responsibility as do the godparents of baptism. Actually the bonds seem to be much less close and the duties much less.

512 usually takes the maize to the mill or grinds
462 it herself, in the meantime making atole. The men return about 10 for breakfast (*almuerzo*). Usually the women and children already have eaten, but some women wait until their husbands have eaten.

Tuesday, men go out as on Monday. Women may wash clothes on Tuesday, in which case they leave home at 8 and do not return until about 2. There is no regular wash day for all of Cherán, but each woman usually has a regular wash day. Customarily women bathe when they wash clothes.

512 Subsequent days of the week until Saturday are much the same, the main variation being in the time of washing. Some younger girls and
[869] boys go to church between 11:30 and 1 o'clock for doctrinal training from Monday through Friday. About a fourth of the younger boys also go to school.

Saturday the men come home early, usually
[517] by 3:30. They loaf about street corners, the plaza, billiard parlors, and saloons. There is a small market in the plaza and women shop and talk there between about 5 and 7. Sometimes a man sees his wife at the plaza and goes home with her, or seeing her leave he may follow a few minutes later. Saturday night supper is the best meal of the week. It features fish, if possible, and there may be special treats such as fruit, peanuts, cherimoyas, sugarcane, avocados, or other items, depending on the season. Supper is late, often between 8 and 10, and the family goes to bed soon afterward.

512 In some ways the activities of men are less
462 varied and complex than those of the women. A man works at his fields or his trade as it is necessary. When slack time occurs, he goes for firewood or does odd jobs about the house. He serves on the *ronda* or night watch and does other municipal jobs when called upon to do so. In his free time he may sit about home or go out on the streets or to the plaza.

517 It would be a mistake to assume, however,
159 that the man's life is an unending cycle of labor, broken only by Saturday afternoons and Sundays. Young men, of course, spend more time in recreation than do older people. Agustín Rangel, who probably represents a somewhat extreme case, remembered the following activities: